PEARLS OF LUQMĀN

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Shaykh Mufti Saiful Islâm

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Every care and attention has been put into the production of this book. If however, you find any errors it is our own, for which we seek Allāh's ﷻ forgiveness and reader's pardon.

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"In the Name of Allāh, the Most Beneficent, the Most Merciful"

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Introduction

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ

All praises are for Allāh ﷻ, the Lord of the worlds. And may peace and blessings be upon the beloved Messenger of Allāh ﷺ, upon his noble family ؓ, his Sahābah ؓ, and upon those who follow the True Path until the Day of Judgement.

Allāh ﷻ has sent down the Holy Qur'ān as a guidance for mankind till the Last Day. Every verse and every Sūrah of the Holy Qur'ān contains a unique message behind it. One particular Sūrah is Sūrah Luqmān, which was revealed in Makkah.

The Sūrah begins with the verses, **"Alif Lām Meem. These are verses of the Wise Book. A guidance and mercy for those who do good."** These first few verses give a slight indication to what is to come in the rest of the Sūrah i.e. guidance, wisdom and advice etc.

In this Sūrah, Allāh ﷻ specifically mentions Luqmān ﷺ and his advice to his son. Allāh ﷻ says regarding Luqmān ﷺ, **"We certainly granted great wisdom to Luqmān inspiring him to express gratitude to Allāh (for the knowledge and wisdom Allāh gave him)."** The majority of the scholars view is that he was a righteous servant of Allāh ﷻ without being a Prophet.

I am honoured, once again to introduce to you another great book by my beloved teacher and Shaykh, Mufti Saiful Islām. He has beautifully written a comprehensive commentary of Sūrah Luqmān, and this work has been published in the past editions of Al-Mu'min magazine.

A lot of sacrifice and effort has been dedicated by my beloved Shaykh in the field of writing and publishing wonderful books on Islām.

It is a great blessing that his latest work has been compiled into a book entitled, "Pearls of Luqmān".

This book offers abundance of advice, guidance, counselling and wisdom for the enquiring mind, all revealed in the Holy Qur'ān by Allāh ﷻ.

The reader will be enlightened by many wonderful topics and anecdotes mentioned in this book, all credit to the deep thinking, in depth research and blessed knowledge of my beloved Shaykh, Mufti Saiful Islām.

I hope and pray that this book becomes a beneficial source for gaining knowledge for the seekers of knowledge.

May Allāh ﷻ accept this valuable book and reward my beloved teacher, Shaykh Mufti Saiful Islām for his sacrifices and efforts in propagating the Deen of Allah ﷻ to the masses and make it a means of salvation in this world and the Hereafter. May Allāh ﷻ also preserve my Shaykh's health, his blessed knowledge and his intriguing wisdom, so that he can continue benefiting the Ummah. Āmeen.

Muhammad Mujibur-Rahman
Student of Jāmiah Khātamun Nabiyyeen, Bradford, UK
December 2011/Muharram 1433

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allāh, the Most Merciful,
the Most Beneficent.

The Beginning Letters of the Sūrah

الٓمّٓ ﴿١﴾

(1) Alif Lām Meem

Sayyidunā Abdullāh Ibn Abbās ؓ narrates that Sūrah Luqmān was revealed in Makkah. The Sūrah begins with the Arabic letters Alif Lām Meem. Several Sūrahs begin with a similar combination of letters. For example, Hā Meem, Alif Lām Meem Sād. Each of these letters are pronounced separately without the addition of a vowel sound after it. So, in technical terms they are known as Huroof Muqatta'āt (isolated letters).

According to certain commentators, the isolated letters are the names of the Sūrahs at the beginning of which they occur. According to others, they are symbols of the Divine Names. But the majority of the scholars have preferred the view that the isolated letters are a mystery, the meaning of which are known to Allāh ﷻ alone, or may have been entrusted as a special secret to the Holy Prophet ﷺ not to be communicated to anyone else.

That is why no commentary or explanation of these letters has been reported from him. Imām Al-Qurtubi رحمه الله, the great commentator states, "According to Āmir Ash-Shabi, Sufyān Ath-Thawree and many other scholars of Hadeeth, every revealed book contains certain secret signs, symbols and mysteries of Allāh ﷻ, the isolated letters too are the secrets of Allāh ﷻ in the Holy Qur'ān, and hence they are among the Mutashābihāt (hidden meanings), the meaning of which is known to Allāh ﷻ alone, and it is not recommended for us to enter into any discussion with regards to them.

The isolated letters are not, however, without some benefit to us. Firstly, to believe in them and to recite them is in itself a great merit. Secondly, in reciting them we receive spiritual blessings from the unseen world, even if we are not aware.

Imām Tirmizi رحمه الله mentions in his Sunan, a Hadeeth regarding the reward of mere recital without understanding. Sayyidunā Abdullāh Ibn Mas'ood رضي الله عنه says that the Holy Prophet ﷺ said, "Whoever recites one letter from the Holy Qur'ān, there is for him a reward for it, and every good deed is multiplied ten times. I do not say that Alif Lām Meem is a letter, but Alif is a letter, Lām is a letter and Meem is a letter." (Tirmizi)

Through this Hadeeth the Holy Prophet ﷺ has given us an example of definitely receiving reward just for reciting letters of the Holy Qur'ān even without understanding their meaning. Hence, we should not think that there is no benefit in reciting these letters.

Book of Wisdom - A Guidance and Mercy

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾

(2) These are verses of the Wise Book.

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾

(3) A guidance and mercy for those who do good.

Allāh ﷻ has made the Holy Qur'ān a guidance, a healing and a mercy for the Muhsinoon (those who do good deeds in accordance to the Shari'ah). Although the Holy Qur'ān is a guidance for all mankind, it is those with good hearts and sincerity who will accept the guidance and practice accordingly.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

(4) Those who establish Salāh and give Zakāh and they have faith in the Hereafter.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

(5) These people are upon guidance from their Lord and they are truly the successful ones.

Describing 'those who do good' Allāh ﷻ says that they are those who establish Salāh, give Zakāh and have faith with certainty in the Hereafter. Salāh and Zakāh are the most fundamental pillars of Islām after Imān. They are followed by fasting and Hajj, but only the two have been mentioned because they are more important.

When a person is particular about Salāh and Zakāh, whilst also being convinced about the advent of the Hereafter, then all the other aspects of Islām become easy for him.

Allāh ﷻ further describes the Muhsinoon, these people are upon guidance from their Lord and they are the truly successful ones.

When all these qualities are found in a Mu'min (believer) along with faith in the Hereafter, then this will result in a reward of guidance and triumph promised in Verse 5 of Sūrah Luqmān. These people are upon guidance and they are truly the successful ones.

Futile Talk

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ
أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾

(6) There are some people who purchase idle talk to mislead from Allāh's path without knowledge, making a mockery of it. For such there will be a humiliating punishment.

Allāh ﷻ mentions the blessed - those who are guided by the Book and benefit from hearing it as He says, "Allāh has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The bodies of those who fear their Lord shiver from it. Then their bodies and their hearts soften to the Remembrance of Allāh." (39:23)

He connects the above verse with mention of the evil ones, those who turn away from the Holy Qur'ān and do not benefit from hearing the words of Allāh ﷻ. Instead they turn to listening to musical instruments and singing.

The term 'idle talk or futile discourse' refers to anything that distracts a person from Allāh's ﷻ Remembrance and involves him in play and sport.

Sayyiduna Hasan Al-Basri mentions 'Lahwal Hadeeth' (futile discourse) is anything that distracts one from worshipping Allāh ﷻ and thinking about Him.

Sayyidunā Abdullāh Ibn Mas'ood and Sayyidunā Abdullāh Ibn Abbās have interpreted 'futile discourse' as music, while Sayyidunā Makhool is of the opinion that it refers to hiring female dancers.

Many narrations have been reported with regard to the circumstances surrounding the revelation of this verse. Sayyidunā Abdullāh Ibn Abbās reports that an arch enemy of Islām, by the name

of Nadhr Ibn Hārith purchased a singing slave girl. Whenever he heard about anyone who intended to accept Islām, he would send the person to this girl, who was instructed to feed the man well and sing for him. He would then ask the person whether this was better or Salāh, fasting and striving in the path of Allāh ﷻ, which Islām required from a Muslim. By this means, he persuaded them to change their minds. The verse makes reference to this incident.

Another narration reports that Nadhr Ibn Hārith often travelled to Persia, where he bought books containing fanciful Persian tales. He would recite them to the Quraysh and tell them that he narrated these fanciful tales of Persian kings like Rustam and tales of Alexander of Macedonia, while the Holy Prophet ﷺ told them only about the tribes of Ād and Thamūd. So saying, he mocked the narratives contained in the Holy Qur'ān. It was then that Allāh ﷻ revealed the above verse.

Other commentators mention that the verse was revealed with reference to a person called Ibn Khatal who bought some singing slave girls, who sang songs that ridiculed Islām and the Muslims.

Sayyidunā Hasan Al-Basri's ﵀ interpretation of 'futile discourse' is corroborated and strengthened by a Hadeeth in which the Holy Prophet ﷺ says, "Every play (past time) of this world is futile except three things; (1) that you play with your bow and arrow, (2) that you play while training your horse, (3) that you play with your wife because they are among acceptable rights."

Lahw translated as futile in real terms is in which there is no benefit, religious nor worldly. Hence, any play or sport which has no religious or worldly benefit will be classified as futile and it is forbidden in Islām. Games and sports played to maintain physical health, mobility or for some other religious or worldly need, or at least, to relieve oneself from fatigue without any excessive indulgence to the extent of causing disruption in compulsory duties are permissible in Islām. Furthermore, if the participation in them is with the intention of fulfilling a religious need, then they are merited and commendable.

Sayyidunā Abdullāh Ibn Abbās ؓ narrated, "The best sport for a believer is swimming and the best game for a woman is the spinning wheel." (Jāmius-Sagheer)

According to a narrative, Sayyidunā Salamah Ibn Akwa ؓ says, "Someone from amongst the Ansār of Madeenah was a great sprinter. Nobody could win a race against him. Once he publicly threw a challenge if there was anyone who would run a race against him. I sought the permission of the Holy Prophet ﷺ if I could compete against him. When he gave me the permission, I was the one who went ahead in the race." From this we learn that it is also permissible to practice foot racing or sprinting.

Once, a well-known wrestler by the name of Rukānah challenged the Holy Prophet ﷺ to wrestle against him. He accepted the challenge and won the bout. (Abū Dāwood)

Once, some young Ethiopian men were playing with spears as a rehearsal. The Holy Prophet ﷺ let Sayyidah A'ishah رضي الله عنها see their game of martial arts skills while she stood behind his back and he said to the performers, "Have fun, keep playing."In some narrations, the following words also appear along with it, "I do not like that people see harshness in your religion."

Similarly, it has been reported from some Sahābah رضي الله عنهم that, when tired after their duties relating to the Holy Qur'ān and Ahādeeth, they would sometimes relax with Arabic poetry or historical events.

It is narrated in a Hadeeth, "Let your hearts rest now and then." This Hadeeth proves the permissibility of recreation which relaxes one's mind and heart and the need to spare some time for it.

However, when doing all those things, the aim should be to achieve the correct and sound objective of those games. Playing for the sake of playing should never be the objective. Any indulgence that stretches to unreasonable proportions or touches the limits of excess is not correct. Thus, the reason behind the justification of all these games is no other but that they have to be within their limits. If so, they would not be counted as Lahw (futile).

The Sahābah رضي الله عنهم have explained the expression "futile discourse" as singing and playing musical instruments.

Imām Abū Dāwood, Imām Ibn Mājah and Ibn Hibbān رحمهم الله have reported from Sayyidunā Abū Mālik Al-Ash'ari رضي الله عنه that the Holy Prophet ﷺ said, "Indeed some people from my nation will drink wine giving it a name other than the name it already has. Music will be played right on their faces with instruments and singing women in attendance. Allāh ﷻ will make the earth sink with them while He will make some of them monkeys and pigs."

It has been reported from Sayyidunā Abū Hurairah رضي الله عنه that the Holy Prophet ﷺ said, "When spoils of war are taken as personal property, and Amānat (trust) as spoils, and Zakāh as a penalty, and religious learning is acquired for worldly objectives, and when man is passive with his wife and disobedient to his mother and keeps his friend near and his father far, and when voices rise in the Masjid, and the chief of a tribe becomes its worst sinner, and when the chief of a group becomes their lowest of the low, and when wicked people are respected out of fear of them, and when singing girls and musical instruments appear all over, and when wines of all sorts are consumed, and when the latter of this Ummah start cursing the former, then at that time wait for a red storm and earthquake, and the sinking of the earth and the transfiguration of faces and stones pelted from the sky and the signs of Doomsday following each other, one after the other like a broken necklace with its beads scattered simultaneously."

Look around us today...what do you see?

Arrogance Against the Holy Qur'ān

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا

فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٧﴾

(7) When Our verses are recited to them they arrogantly turn away as if they have not heard them, as if there is a heaviness in their ears. Pass on to them the 'good' news of a painful punishment.

When the Quranic verses are recited to one who is fond of idleness and play, he turns away from them not wanting to hear. He turns a deaf ear, as if he can hear nothing because it annoys him to hear them since he gains no benefit from them and has no interest in them. On the Day of Judgement, he will be afflicted with a painful torment which will hurt him more than listening to the Holy Qur'ān. In one verse, Allāh ﷻ describes their hatred for the Holy Qur'ān, "Those who disbelieve say to each other, 'Do not listen to this Qur'ān and if it is recited, then make a noise to disturb its recitation so that you may be victorious in putting an end to its recitation'."

Allāh ﷻ states regarding their ultimate fate, "So (especially because of such acts that prevent others from Islām) We shall definitely let the disbelievers taste the severe punishment as We shall certainly punish them for the worst of activities (the sins) that they do."

Even in this world a person who turns away from the Holy Qur'ān will face difficulty. Allāh ﷻ says in Sūrah Tāhā, "Whoever turns away from My advice (the Qur'ān and Dhikr) shall surely have a narrow (difficult) life in this world and We shall raise him blind on the Day of Judgement. He will say, 'O my Lord! Why have You raised me blind when I was indeed the one who could see'." Allāh ﷻ will say, "This is how it shall be for you, Our verses came to you but you forgot them. In the same way as you had forgotten, you will be forgotten today."

Glad Tidings for the Believers

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾

(8) For those who believe and do good deeds, there are the blissful Gardens of Paradise in store for them.

خَالِدِينَ فِيهَا ۖ وَعْدَ اللَّهِ حَقًّا ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

(9) Where they will abide forever, Allāh has made a true promise and He is the Mighty, (non can stop Him from fulfilling His promise), the Wise (He knows the most apt time and place for everything).

Allāh ﷻ mentions the destiny of the righteous in the Hereafter, those who believe in Allāh ﷻ and His Messenger ﷺ and do righteous deeds in accordance with the laws of Allāh ﷻ and His Messenger ﷺ, for them are Gardens of Paradise, Gardens of bliss. They will enjoy all kinds of delights and pleasures, food and drink, clothing, dwelling places, means of transportation, women, a light of beauty and delightful sounds which have never crossed the mind of any human being. They will stay there forever.

Allāh ﷻ says in another verse of Sūrah Al-Kahf, "As for those who have Imān and do good acts, definitely Jannatul-Firdaus (highest level of Paradise) shall definitely be their reception where they shall be entertained, they will live in Jannah forever and will never want to leave it."

This is a promise of Allāh ﷻ which will undoubtedly come to pass and Allāh ﷻ never breaks His promise because He is the Most Generous Bestower Who does what He wills and is able to do all things.

The Creation of Allāh ﷻ

خَلَقَ السَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ
دَآبَّةٍ وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

(10) (Allāh is so Mighty that) He created the skies without any pillar that you see, and He has placed mountains on earth to stabilise it so that it doesn't shake with you and has spread every type of animal on earth. We have also sent rain from the sky, thereby growing every type of wonderful plant.

هَٰذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِۦ
بَلِ الظَّٰلِمُونَ فِي ضَلَٰلٍ مُّبِينٍ ﴿١١﴾

(11) This is Allāh's creation, so show me what those gods that you disbelievers worship besides Him have created? (Even the disbelievers will concede that their gods have created nothing). However, the oppressors (the disbelievers still do not accept Allāh as the only God because they) are clearly deviated (too far astray to return to the straight path).

In the above two verses Allāh ﷻ provides evidence and proof of Tawheed. Thus, Allāh ﷻ explains His Mighty Power in creating the heavens and the earth and everything that is within them. He says, "He has created the heavens without any pillars." Sayyidunā Qatādah ؓ said, "It doesn't have any pillars visible or invisible."

Allāh ﷻ further says, "Has placed mountains on the earth so that it doesn't shake with you." If it wasn't for the mountains lending stability to the earth, the water of the oceans and cyclonic winds would have caused the earth to shudder and shake. This would in turn create havoc on the earth and make habitation impossible. Al-

though Allāh ﷻ could have held the earth stable without the mountains, He has kept them in place as a means to achieve this end.

The verse pertains to the general stability of the earth and does not mean that the earth can never convulse when Allāh ﷻ wants it to. When He desires, Allāh ﷻ can make the earth shudder with earthquakes, the worst of which will take place on the Day of Judgement as mentioned in numerous verses of the Holy Qur'ān. Allāh ﷻ then says, "Spread every type of animal on earth." Throughout the earth, man may find these animals wherever he is and use them for his living. Allāh ﷻ then says, "We have sent rain from the sky, thereby growing every species of wonderful plant." This is another of Allāh's ﷻ great bounties for which man cannot express enough gratitude. Allāh ﷻ then declares, "This is Allāh's creation, so show Me what those gods that you disbelievers worship beside Him have created." The false gods of the polytheists are helpless and dependant on Allāh ﷻ.

The combined effort of all these false gods and their devotees cannot create a single fly which Allāh ﷻ creates in overwhelming abundance. He beautifully mentions this fact in the following verse of Sūrah Al-Hajj, "O people, an example indicating the helplessness of all false gods has been given, so listen to it attentively. Indeed those gods that you worship besides Allāh can never even create a fly which Allāh has created in great abundance even though all of them were to join forces in this effort. In fact if a fly was to steal anything from the gods, they cannot even retrieve it

The seeker (the polytheist) and the sought (their gods) are both weak (feeble and helpless)."

Wisdom of Luqmān عليه السلام

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ

وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

(12) We certainly granted great wisdom to Luqmān inspiring him to express gratitude to Allāh (for the knowledge and wisdom Allāh gave him). Whoever is grateful to Allāh, expresses gratitude for his own benefit. As for him who is ungrateful, Allāh is certainly Independent.

Scholars differed over the identity of Sayyidunā Luqmān عليه السلام. There are two opinions; the first opinion is that he was a Prophet, the second opinion is that he was a righteous servant of Allāh ﷻ without the Prophethood. The majority of scholars favoured the latter view, that he was a righteous servant of Allāh ﷻ without being a Prophet. Sayyidunā Abdullāh Ibn Abbās رضي الله عنه states, "Sayyidunā Luqmān عليه السلام was an Ethiopian slave who was a carpenter." He further states, "I said to Jābir Ibn Abdullāh رضي الله عنه, 'What did you hear about Sayyidunā Luqmān عليه السلام?' He said, 'He was short with a flat nose, and came from Nubia'."

Sayyidunā Saeed Ibnul Musayyib ؓ narrates, "Luqmān ؑ was from the black people of Southern Egypt and had thick lips. Allāh ﷻ gave him wisdom but withheld Prophethood from him."

Once a black man came to Sayyidunā Saeed Ibnul Musayyib ؓ to ask him a question. Saeed Ibnul Musayyib ؓ said to him, "Do not be upset because you are black, for amongst the best of people were three who were black; Sayyidunā Bilāl ؓ, Mahja ؓ the freed slave of Sayyidunā Umar ؓ and Sayyidunā Luqmān ؑ the wise, who was a black Nubian with thick lips."

Once Sayyidunā Luqmān's ؑ master said to him, "Slaughter this sheep for us," so he slaughtered it. His master said, "Bring the best two pieces from it," so he brought out the tongue and the heart. Then time passed, as much as Allāh ﷻ willed and his master said, "Slaughter this sheep for us," so he slaughtered it. His master said, "Bring the worst two morsels from it," so he brought out the tongue and the heart. Surprised his master said to him, "I told you to bring out the best two pieces and you brought these, then I told you to bring the worst two pieces and you brought these!" Sayyidunā Luqmān ؑ said, "There is nothing better than these if they are good, and there is nothing worse than these if they are bad."

Many words of wisdom have been reported like this from him. Wahb Ibn Munnabih ؓ says that he has read more than ten thousand of these. (Qurtubi)

On a certain day, while Sayyidunā Luqmān ؑ was addressing a big gathering of people sharing his wisdom with them, there came a person and asked him blatantly, "Are you not the same person who used to graze goats with me in such and such forest?" Sayyidunā Luqmān ؑ replied, "Yes, I am the same person." The man asked, "How then did you achieve this status that such multitudes of people hold you in reverence and come to hear your words from far and wide!" Sayyidunā Luqmān ؑ replied, "The reason lies in two things I do. (1) Always telling the truth and (2) avoiding useless things."

In another narration it mentions that he said, "I will inform you about a few things that have given me this position in life. (1) Lowering the gaze and restraining the tongue. (2) Staying content with lawful Halāl sustenance. (3) Guarding the private parts. (4) Telling the truth. (5) Fulfilling promises. (6) Honouring the guest. (7) Protecting the neighbour. (8) Remaining silent."

Sayyidunā Luqmān's ؑ sayings and the words of advice he gave to his son, contain rare wisdom and quite a number of traditions refer to "Luqmān's ؑ advice to his son". Here I present to the readers, traditions from Ad-Durrul Manthoor and Tanbeehul Ghāfileen.

Luqmān's ؑ Advice to His Son

"My dear son, associate frequently with the pious for in this way alone, you can attain the virtues that they possess. Besides, when

Sayyidunā Saeed Ibnul Musayyib narrates, "Luqmān was from the black people of Southern Egypt and had thick lips. Allāh gave him wisdom but withheld Prophethood from him."

Once a black man came to Sayyidunā Saeed Ibnul Musayyib to ask him a question. Saeed Ibnul Musayyib said to him, "Do not be upset because you are black, for amongst the best of people were three who were black; Sayyidunā Bilāl, Mahja the freed slave of Sayyidunā Umar and Sayyidunā Luqmān the wise, who was a black Nubian with thick lips."

Once Sayyidunā Luqmān's master said to him, "Slaughter this sheep for us," so he slaughtered it. His master said, "Bring the best two pieces from it," so he brought out the tongue and the heart. Then time passed, as much as Allāh willed and his master said, "Slaughter this sheep for us," so he slaughtered it. His master said, "Bring the worst two morsels from it," so he brought out the tongue and the heart. Surprised his master said to him, "I told you to bring out the best two pieces and you brought these, then I told you to bring the worst two pieces and you brought these!" Sayyidunā Luqmān said, "There is nothing better than these if they are good, and there is nothing worse than these if they are bad."

Many words of wisdom have been reported like this from him. Wahb Ibn Munnabih says that he has read more than ten thousand of these. (Qurtubi)

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Luqmān's Advice to His Son

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Allāh's ﷻ special favours descend upon those beings you will also be able to receive your share of the blessings, for when it rains, the shower fall on all sides of the house."

"My dear son, avoid the company of wicked people, for no good is to be expected to come out of associating with them. Moreover, if at anytime Allāh's ﷻ punishment befalls them, you will also be affected by it."

"My dear son, a father's discipline is beneficial for a child as is the water for the fields."

"My dear son, since the day you were born, every day you are getting closer to the Hereafter with your back towards this world. So your abode in the Hereafter is far nearer to you (because you are advancing towards it everyday, at all times) than your house in this world (because you are moving further and further away from it day by day)."

"My dear son, avoid incurring debts for a debt is a humiliation by day and a source of grief by night (one is disgraced when the creditor makes demands by day, and one spends the night in grief, worrying about his debt)."

"My dear son, entertain hopes of mercy from Allāh ﷻ but let not your hopes make you bold in committing sins. Be fearful of Allāh ﷻ but let not your fear make you despair of His Mercy."

"My dear son, if someone comes to you with the complaint that so and so has taken out both his eyes and you actually see both his eyes missing, do not form any judgement about the person until you have heard the other side. For this man might have hit the other person first and taken out four eyes earlier."

The great scholar, Faqeeh Abul Laith relates that when the last hour came for Sayyidunā Luqmān عليه السلام, he said to his son, "My dear son, I have given you a lot of advice during my lifetime, now that I am leaving the world, I would like to advise you about six points:

1. Busy yourself in the affairs of this world to the extent of the remaining period of your life (which is nothing when measured up against the eternity of the Hereafter).

2. Worship Allāh ﷻ according to the measure of your dependence on Him (and obviously one needs His help all the time).

3. Make preparation for the Hereafter according to the extent of your stay in that world (and obviously one shall have to stay there eternally, for there is no other place to go after death.

4. Continue to struggle for freedom from the Hell-Fire till you have attained it. It is common knowledge that if someone is under trial for a grievous offence, he continues to make efforts for his freedom till he is sure that the case is going to be decided in his favour.

5. If you have the courage to indulge in sins, do so to the extent that you can endure the Hell-Fire, for punishment of sins is dictated by law and you are never sure whether the Sovereign however infinite His mercy may be, will grant you mercy.

6. When you want to commit a sin, look for a hiding place that is not being watched by Allāh and His Angels (for everybody knows the consequences of engaging in a revolt before the eyes of the Sovereign Himself or in the presence of His secret agents."

Allāh states in Sūrah Luqmān, "We have certainly granted wisdom to Luqmān."

Sayyidunā Abdullāh Ibn Abbās interprets wisdom to mean a keen intellect and understanding, while Imām Rāghib says that it refers to understanding the creation and the inspiration to do good deeds. Imām Rāzi says that it refers to putting one's knowledge into practice.

Allāh inspired him "to express gratitude to Allāh" i.e. for all Allāh's bounties especially that of wisdom. Allāh continues to say, "Whoever will be grateful to Allāh, expresses gratitude for his own benefit." When a person expresses gratitude to Allāh, he will be rewarded for it, while it is no favour to Allāh.

Allāh says in Sūrah Ibrāheem "If you show gratitude, then I will definitely give you more, and if you are ungrateful, then indeed My punishment is severe." (14:7)

Allāh continues, "As for him who is ungrateful, Allāh is certainly Independent, Most worthy of praises."

Allāh will suffer no harm or loss if someone does not show gratitude to Him. Allāh needs nothing from His creation because He is worthy of all praise, whether people accept the fact or not."

Shirk (Polytheism)

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَيَّ لَا تُشْرِكْ بِٱللَّهِ
إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

(13) **When Luqmān advised his son saying: "O' my beloved son! Do not ascribe partners to Allāh, without doubt, Shirk is the worst injustice."**

Allāh says that it is well worth remembering the time when Sayyidunā Luqmān advised his son saying, "O' my beloved son! Do not ascribe partners to Allāh, without doubt, polytheism is the worst injustice."

The Arabic word "Zulm" (injustice/oppression) literally refers to placing something where it should not be. Shirk (polytheism) is the worst Zulm because the perpetrator offers his worship to his false gods instead of offering it to Allāh ﷻ, Who is the most worthy of worship.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُم بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُم مُّهْتَدُونَ ﴿٨٢﴾

"It is those who believe and do not mix their Imān with Zulm, only such people will have safety and only they are rightly guided." (6:82)

Imām Bukhāri recorded that when the above verse was revealed, the Sahābah were distressed by this and asked, "Who amongst us does not mix their Imān with Zulm?"

The Holy Prophet ﷺ replied, "This is not what it means. Have you not heard what Luqmān said?"

يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"O my son! Join not in worship others than Allāh. Verily, joining others in worship with Allāh is indeed a great Zulm."

Kindness to Parents

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ
أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

(14) We emphatically commanded man with regard to his parents. His mother carried him in weakness upon weakness and his weaning after two years. Express gratitude to Me and to your parents. Your return will be to Me.

When Sayyidunā Luqmān advised his son to worship Allāh ﷻ alone, he also told him to honour his parents. This is like the verse, "And your Lord has decreed that you worship none but Him and that you be dutiful to your parents."

These two things are often mentioned together in the Holy Qur'ān, Allāh ﷻ says, "We have enjoined on man to be dutiful and good to his parents. His mother bore him in weakness and hardship upon weakness and hardship." Allāh ﷻ mentions how the mother brings the child up and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment to him.

Man is obliged to treat his parents with the utmost honour and respect, tending to their every need. Man should bear in mind that he was once a weak and frail child who was unable to do anything

for himself. It was then that his mother tended to his every need despite her own weakness and needs.

His mother carried him in her womb in weakness upon weakness. An expectant mother grows weaker every day that she bears her child. In Sūrah Banee Isrāeel, Allāh ﷻ teaches man the supplication that he should make in favour of his parents. The Du'ā is:

رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

"O my Lord! Show mercy to them (my parents) as they raised me mercifully when I was younger."

After the delivery of the child, the parents have to tend to the nourishment of the child. Again they are faced with difficulties and expenses. While the mother exhorts herself to feed and care for the child, his father exhorts himself earning a living for them, the child has only to sleep. When the child falls ill, the parents sacrifice their own comfort and sleep to put the child to rest, taking him to their bosoms to calm him. This is not even the tip of the iceberg of hardship that parents endure for their children in their infancy.

Thereafter the baby grows into a young child, still dependant on his parents for everything. Keeping all of this in mind, a child ought to have a burning desire to offer comfort and peace to his parents when he grows up.

Man's sense of honour demands that he makes an effort to repay some of their efforts as a token of gratitude. At the same time a person cannot forget the greater gratitude which he owes Allāh ﷻ, Who has created him and has created love and affection in his parents hearts. It is for this reason Allāh ﷻ commanded man to "Express gratitude to Me and to your parents, your return will be to Me."

I previously came across an article in a book entitled "Eight Lies of a Mother". I would like to share it with you and hope that this article will be an eye opener and a lesson for us to treat our parents especially our mothers in a kind way.

Eight Lies of a Mother

The story began when I was a child; I was a son of a poor family in Africa. We did not even have enough food. Whenever meal times came, mother would often give me her portion of rice. While she was removing her rice into my bowl she would say, "Eat this rice son, I'm not hungry." That was mother's first lie.

When I was growing up, my persevering mother gave up her spare time to go fishing in a river near our house. She hoped that from the fish she caught, she could give me a bit of nutritious food for my growth. After fishing she would cook some fresh fish soup, which increased my appetite. While I was eating the soup mother would sit beside me and eat the rest of the fish, which I had left. My heart was touched when I saw that. I then used my chopstick

and gave the other fish to her. But she immediately refused and said, "Eat this fish son, I don't really like fish." This was mother's second lie.

Then I was in high school. To fund my studies, mother went to an economic enterprise to bring some used match boxes that would need to be stuck together. It gave her some money to cover our needs. As the winter came, I woke up from sleep and looked at my mother who was still awake, supported by a little candle light and with perseverance she would continue the work of sticking some used match boxes. I said, "Mother go to sleep, it's late, tomorrow morning you have to go to work." Mother smiled, "Go to sleep my dear, I am not tired." This was mother's third lie.

The final term arrived. Mother asked for leave from work in order to accompany me. While the sun was starting to shine strongly, my persevering mother waited for me under the heat for several hours. As the bell rang, which indicated that the final exam had finished, mother immediately welcomed me and poured me a cup of tea that she had brought in a flask. Seeing my mother covered with perspiration, at once I gave her my cup and asked her to drink too. Mother said, "Drink son, I'm not thirsty". This was mother's fourth lie.

After the death of my father due to illness, my poor mother had to play her role as a single parent. She had to fund our needs alone. Our family life was more complicated. No days without suffering. Our family condition was getting worse. A kind uncle who lived

near our house assisted now and then. Our neighbours often advised my mother to marry again. But mother was stubborn and didn't take their advice; she said, "I don't need love." This was mother's fifth lie.

After I had finished my studies and got a job, it was the time for my old mother to retire. But she didn't want to, she would go to the market place every morning, just to sell some vegetables to fulfill her needs. I, who worked in the other city, often sent some money to help her in fulfilling her needs, but she would not accept the money. At times she even sent the money back to me. She said, "I have enough money." This was mother's sixth lie.

After graduating with a bachelors degree, I then continued to do a masters degree. It was funded through a scholarship programme from a famous university in America. I finally worked in the company. With a good salary, I intended to bring my mother to enjoy her life in America. But my lovely mother didn't want to bother her son. She said to me, "I'm not used to it." This was mother's seventh lie.

In her old age, mother got stomach cancer and had to be hospitalised. I, who lived miles away across the ocean, went home to visit my dearest mother. She lay in bed in weakness after her operation. Mother who looked so old, was staring at me in deep thought. She tried to spread her smile on her face, but it was a noticeable effort. It was clear that the disease had weakened mother's body. She looked so frail and weak. I stared at my mother with tears flowing.

My heart was hurt, so hurt seeing my mother in that condition. But mother with a little strength she had, said, "Don't cry dear, I'm not in pain." That was mother's eighth lie. After saying her eighth lie, my mother closed her eyes forever.

Sayyidunā Abdullāh Ibn Umar ؓ once saw a man from Yemen carrying his mother on his back and going around the Ka'bah in Tawāf. Rather than showing any sign of complaint, the man was happy, repeating a line of poetry in which he likened himself to the camel his mother was mounting. He looked at Sayyidunā Abdullāh Ibn Umar ؓ and asked him whether by doing so he discharged his debt to his mother. Sayyidunā Abdullāh Ibn Umar ؓ replied, "No, you have not even paid back one twinge of her labour pain when she gave birth to you!"

Obedience to Allāh ﷻ

وَإِن جَاهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ
فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ
ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾

(15) If they (your parents) force you to ascribe such partners to Me about which you have no knowledge of, then do not obey them, however cordially associate with them in this world. And follow the path of the one who turns towards Me. Thereafter, your return will be to Me and I will inform you of what you used to do.

Shirk (polytheism) has been passed down from generation to generation, each person claiming to be following his forefathers. Allāh ﷻ warns mankind against such deviance and blind following. Mankind ought to utilise his intellect to determine the fallacy of polytheism rather than following the absurd trend set by others.

Children and people in general should obey their parents due to the hardship and difficulties they bore for them. Nevertheless, parents are not to be obeyed in matters that contravene the commandments of Allāh ﷻ especially when it comes to Shirk. The Holy Prophet ﷺ said, "There is no obedience to the creation when their command entails the disobedience of the Creator."

Although the parents should not be obeyed under such circumstances, Allāh ﷻ further mentions in the aforementioned verse, "but cordially associate with them in this world." A Muslim should at all times serve his/her parents even though they are disbelievers.

وَإِن جَاهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا

"If they force you to ascribe such partners to Me about which you have no knowledge of, then do not obey them."

Imām Tabarāni explains the cause of the revelation of this verse. He narrates that Sayyidunā Sa'd Ibn Mālik states, "This verse was revealed concerning me. I was a man who honoured his mother but when I became a Muslim she said, "O Sa'd! What is this new thing I see you doing? Leave this religion of yours or I will not eat or drink until I die and people will say 'shame on you for what you have done, that you have killed your own mother'." I said to my mother, "Do not do that O mother, for I will not give up this religion of mine for anything." She thereafter remained without eating for one day and night and later became exhausted, then she remained in this state for another day and night without eating or drinking until utterly exhausted. When I saw her I said, "O my mother! By Allāh ﷻ, if you had one hundred souls and were all to depart one by one even then I will never give up this religion of mine for anything, so if you want to eat, eat and if not then do not eat." Thereafter, she began to eat.

"Follow the path of him who turns towards Me." It is within the nature of a man that he is influenced by his company and peers. Bad company results in bad effects whereas good company in the end produces good effects. It is therefore necessary for a Muslim to maintain good company so that he/she is encouraged to do good. "Thereafter your return will be unto Me and I will inform you of what you used to do." The ultimate and final recompense will be in the Hereafter whereby Allāh ﷻ will reward or punish people according to their deeds.

Knowledge of Allāh ﷻ

يٰبُنَيَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ۭ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿١٦﴾

(16) O my beloved son! If there has to be a deed equivalent to the weight of a mustard seed within a boulder or in the Heavens or the Earth then Allāh will present it. Without a doubt He has knowledge of intricacies and is the Informed.

After emphasising the importance of good conduct towards parents, Allāh ﷻ is again quoting the advice of Sayyidunā Luqmān describing the infinite knowledge of Allāh ﷻ. He said, "O my beloved son! If there has to be a deed equivalent to the weight of a mustard seed (which is hidden) within a boulder or in the heavens or the earth then Allāh ﷻ will present it (on the Day of Judgement). Without a doubt He has knowledge of intricacies and is the Informed."

Allāh ﷻ is well aware of all of the concealed actions and a man should never think that he can conceal any deed from Allāh ﷻ.

Enjoining Good and Forbidding Evil

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَاۤ اَصَابَكَ ؕ
اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿۱۷﴾

(17) O my beloved son! Establish Salāh, enjoin what is good and forbid what is evil and endure patience upon whatever afflicts you. Verily this is from the most resolute of matters.

Advising his son further, Sayyidunā Luqmān عليه السلام stated, "O my beloved son! Establish Salāh, enjoin what is good and forbid what is evil."

A person should free his mind from all matters of this world and direct his attention to Salāh. At the same time, he should encourage others to do so and fulfil the commands of Allāh ﷻ. Furthermore, he must also forbid others from sinning. In doing so a person will inevitably encounter oppositions and severe criticisms which is why Sayyidunā Luqmān عليه السلام further mentioned, "Endure patience upon whatever afflicts you." The importance of patience cannot be exaggerated. As enduring patience is one of the most bitter of deeds therefore Sayyidunā Luqmān عليه السلام said, "Verily this is from the most resolute of matters."

Exercising patience includes enduring every type of adversity not only those associated with preaching. Exercising patience when

afflicted with adversity is indeed the most difficult of all deeds yet in the end it produces the sweetest of fruits. In Sūrah Al-Baqarah, Allāh ﷻ states that He is with those that endure patience.

Adopting Humility

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِی الْاَرْضِ مَرَحًا ؕ
اِنَّ اللّٰهَ لَا یُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴿۱۸﴾

(18) Do not turn your cheek away from people and do not walk arrogantly on earth. Verily Allāh dislikes every arrogant boaster.

وَاقْصِدْ فِیْ مَشْیِكَ وَاغْضُضْ مِنْ صَوْتِكَ ؕ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِیْرِ ﴿۱۹﴾

(19) Moderate your walk and lower your voice. Indeed, the most hateful sound is the braying of a donkey.

Sayyidunā Luqmān عليه السلام further advised his son saying in the following verse, "Do not turn your cheek away from people." In this advice he warns his son looking down and despising others, because it occurs that people with some knowledge or wealth feel it below their dignity to associate with others.

Allāh ﷻ granted the Holy Prophet ﷺ the highest of dignity, yet he displayed an exemplary role model of humbleness. It is reported in

Shamāil Tirmizi that when the Holy Prophet ﷺ spoke to someone, he would turn his full noble body towards that person directing his full attention towards them. Sayyidunā Anas Ibn Mālik رضي الله عنه relates that the Holy Prophet ﷺ never withdrew his noble hands after greeting someone until the person did so himself. He would also never divert his attention away from someone until the person did so himself first. (Mishkāt)

In a Hadeeth recorded by Imām Abū Dāwood رحمه الله, the Holy Prophet ﷺ said, "Even if it is merely to greet your Muslim brother with a cheerful countenance (then do not despise it). And beware of lowering your garment below your ankles for this is a kind of boasting and Allāh ﷻ does not like those that boast."

Sayyidunā Abū Hurairah رضي الله عنه relates that the Holy Prophet ﷺ said, "A believer is the one who affectionately associates with others." He further added that a person who does not associate in this manner is deprived of all good.

Sayyidunā Luqmān عليه السلام further advised his son, "And do not walk arrogantly upon the earth, verily Allāh ﷻ detests every arrogant boaster."

In Sūrah Banee Isrā'eel Allāh ﷻ says, "And do not walk haughtily upon the earth. You cannot certainly cleave the earth nor reach the mountains in height." (17:37)

Sayyidunā Luqmān عليه السلام further advised, "Moderate your walk." i.e. not too fast that you burden yourself and others, nor a snail's pace, resembling an arrogant person. Of course if a person is walking too slow due to illness then there is no harm.

Finally, Sayyidunā Luqmān عليه السلام concluded by saying, "And lower your voice, indeed the most abhorrent voice is the braying of a donkey." Just as the braying of a donkey is unpleasant, similarly the voice of an unnecessary loud person is also unpleasant.

Reminder of Blessings

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً
وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتٰبٍ مُّنِيرٍ ﴿٢٠﴾

(20) Do you not see that Allāh has subjugated for you whatever is in the heavens and the earth, and has showered His apparent and concealed bounties on you? There are those people who dispute about Allāh without knowledge/guidance and without an illuminated Book.

Allāh ﷻ reminds us of the blessings and favours He has bestowed upon us in this world and the Hereafter. He has subjugated for us the stars which give us light during the night and during the day, and He has created clouds, rain, hail and snow, and made the heavens a canopy which covers and protects us. On earth, He has

created for us stability in the form of rivers, trees, crops and fruits. He has completed and perfected His favours upon us, apparent and hidden by sending Messengers, revealing Books and removing doubts and excuses. Yet, despite all this, not all the people believe, and indeed there are those who dispute concerning Allāh ﷻ in His Tawheed and in His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited book.

The blessings and favours given to mankind are numerous. Many are visible while a great amount are invisible. The greatest of all the bounties is Imān which is invisible but will guarantee man's salvation in the Hereafter. Allāh ﷻ has granted man the five senses in addition to the great bounty of intellect. Allāh ﷻ has also blessed him with the various organs and limbs of the body attached to the joints without which men would be stationary.

The author of Rūhul Ma'āni has also reported other interpretations of 'apparent and concealed bounties'. Some commentators say that 'apparent bounties' refers to the supremacy of Islām and the Muslim conquest, while the concealed bounties denote the hidden assistance of the angels in battle. Others are of the opinion that apparent bounties are those of this world, while concealed bounties are the bounties of the Hereafter. Others maintain that 'apparent bounties' are physical limbs and faculties like hearing, sight, speech etc. They say that the 'concealed bounties' are the inner organs and hidden faculties like intellect, perception etc.
A fourth interpretation of this is that 'apparent bounties' are those that every person possesses exclusively in his/her personal capaci-

ties. These bounties and favours demand that we be grateful to the One who conferred these upon us i.e. Allāh ﷻ. We should then devote ourselves only to His worship. However there are those people who dispute about Allāh ﷻ without knowledge, guidance and without an illuminated Book. These people have no basis to refute belief in Allāh ﷻ. The only argument they present is that they are following their forefathers.

Blind Following

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا
أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

(21) When it is said to them, "Follow what Allāh has revealed," they say, "We will follow what we found our forefathers doing. Will they follow their forefathers even though Shaytān called their forefathers to the punishment of the Blaze.

Allāh ﷻ cautions the disbelievers saying, "Will they follow their forefathers even though Shaytān called their forefathers to the punishment of the Blaze."

Their forefathers acted in response to Shaytān's call which led to Hell. Will these people do the same? Even though they have seen that their forefathers were in manifest error, they chose to fall into the same pit.

Submission to Allāh ﷻ

وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ

وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٢٢﴾

(22) Whoever surrenders himself to Allāh and is sincere has certainly clung onto a strong handhold. And to Allāh will the outcome of all affairs return.

After highlighting the foolishness of the disbelievers, Allāh ﷻ praises the believers by saying, "Whoever surrenders himself to Allāh and is sincere has certainly clung onto a strong handhold." This person has held tight to the unbreakable rope of Tawheed (monotheism) which will save him from the torment of the Hereafter. "To Allāh will the outcome of all affairs return." The good and evil deeds and beliefs of people will be presented before Allāh ﷻ on the Day of Judgement. Allāh ﷻ will pass the Judgement accordingly.

In another verse Allāh ﷻ says, "Whoever disbelieves in Shaytān and believes in Allāh, then he has grasped the most trustworthy handhold that will never break."

Consoling the Holy Prophet ﷺ

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ

إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٢٣﴾

(23) Let not the disbelief of the disbelievers grieve you. Their return is to Us, when We will inform them of what they did. Verily Allāh has knowledge of the secrets of the heart.

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

(24) We will afford them enjoyment for a while, after which He will force them into severe punishment.

Allāh ﷻ consoles the Holy Prophet ﷺ in the above two verses. The Holy Prophet's ﷺ duty was to pass on the message of Tawheed (monotheism) and Islām to the people. Thereafter, he was not responsible for making anyone believe. Everyone will stand before Allāh ﷻ on the Day of Judgement, when the inner secrets of the hearts will become apparent and they will be judged accordingly.

In another verse, Allāh ﷻ says, "Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. A brief enjoyment, then their ultimate abode is Hell; and worst indeed is that place for rest."

The Holy Prophet ﷺ was so concerned about the welfare of mankind that he strived immensely to make them accept Islām. Hence Allāh ﷻ expresses the concern of the Holy Prophet ﷺ in the following words, "Perhaps you would kill yourself (O' Muhammad) in grief, over their footsteps (for their turning away from you) because they believe not in this narration (the Holy Qur'ān). Verily, We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds."

Creation of the Heavens and the Earth

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ
قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

(25) If you ask them who created the heavens and the earth, they will definitely reply, "Allāh." Say, "All praise belongs to Allāh." But most of them do not know.

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

(26) To Allāh belongs whatever is in the heavens and the earth. Undoubtedly, Allāh is Independent, worthy of all praise.

Allāh ﷻ tells us in verse 25 that the polytheists even admit and

confess that Allāh ﷻ alone, with no partner or associate is the Creator of the heavens and the earth yet they still worshipped others besides Him who they recognised were created by Him.

By their admission, proof is established against them, but Allāh ﷻ says that the majority of mankind do not have knowledge of this. Due to the effect of their environment, people are negligent of this fact, and when they are informed about it, they adamantly claim to follow in the footsteps of their ignorant forefathers.

In verse 26, Allāh ﷻ says that all the heavens and the earth, all the universe belongs to Him. He is Al-Ghani (Independent) and worthy of all praise, He has no need of anyone or anything besides Himself, and everything is in need of Him, He is worthy of praise for all that He has created. So praise be to Him in the heavens and on the earth for all that He has created and decreed, and He is worthy of praise in all affairs.

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ
مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

(27) If all the trees on the earth were pens and the oceans were supplemented by another seven oceans, Allāh's words will never be exhausted, verily Allāh is Mighty, the Wise.

The words of Allāh ﷻ cannot be counted or exhausted. Allāh ﷻ tells us of His might, pride, majesty, beautiful names and sublime

attributes and His perfect words which no one can encompass. No human being knows their essence or nature, or how many they are. As the leader of mankind, our beloved Prophet ﷺ said, "I cannot praise You enough, You are as You have praised Yourself."

This is so because Allāh's ﷻ words are infinite and no finite entity can do justice to them. In Sūrah Al-Kahf, Allāh ﷻ says, "Say, if the ocean was ink for the words of my Lord, the ocean would deplete before the words of my Lord can deplete even if we supplement it with a like amount of ink." (18:109)

Regarding the words of Allāh ﷻ, some commentators say that it refers to His speech, which has no beginning in time. Others say that it refers to His knowledge and ability which cannot be put to paper. Another group of commentators mention that 'Allāh's ﷻ words' refers to His attributes and perfection, millions of pens and a multitude of oceans may expire, but these will never end.

The number seven is used to indicate a large amount. It is not to be taken literally or to be understood as referring to the seven oceans of the worlds, as was suggested by those who took this idea from Israelite stories.

مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾

(28) Your creation and resurrection is like a single soul, without doubt Allāh is All-Hearing, All-Seeing.

For Allāh ﷻ to recreate the entire mankind is as easy as creating a single being. It is therefore foolish to deny the possibility of resurrection.

Allāh ﷻ says in Sūrah Yāseen, "The trumpet will be blown when they will hasten to their Lord from their graves. They will say, 'Alas our destruction! Who has raised us from our graves, this is what Ar-Rahmān (The Merciful) had promised and the Messengers spoke the truth.' It will be only a single scream, after which they will suddenly appear before Us. On this Day, no soul shall be oppressed in the least, and they will receive retribution only for what they did."

In Sūrah Al-Anbiyā, Allāh ﷻ says, "And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it."

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

(29) Do you not see that Allāh enters the night into the day and enters the day into the night and has subjugated the sun and the moon? Each one runs until an appointed term. Allāh is informed of whatever you do.

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ

وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَبِيرُ ﴿٣٠﴾

(30) This is because Allāh is the Truth and whatever you worship besides Him are false and Allāh is the Exalted, the Great.

The Might and Power of Allāh is such that He merges the night into the day. Meaning that He takes from the night and adds to the day so that the day becomes longer and the night shorter. This is what happens in summer when the days are longer. In winter the day starts to become shorter and the night longer.

The sun and the moon each runs within their set limits or it means until the Day of Judgement. In a Hadeeth narrated by both Imām Bukhāri and Imām Muslim it states that the Holy Prophet addressing Sayyidunā Abū Dharr asked, "Do you know where this sun goes? I (Abū Dharr) replied, "Allāh and His Messenger know best." The Holy Prophet said, "It goes and prostrates beneath the Throne, then it seeks permission from its Lord. And soon it will be said, 'Go back from where you came'."

Sayyidunā Abdullāh Ibn Abbās said, "The sun is like flowing water, running in its course in the sky during the day. When it sets, it travels in its course beneath the earth until it rises in the east." He said, "The same is true in the case of the moon."

In Sūrah Yāseen, Allāh says, "The sun travels towards its destination. This is the decree of the Mighty, the All-Knowing. We have stipulated phases for the moon until it returns like a branch of an old date palm. It is not possible for the sun to catch the moon nor is it possible for the night to precede the day. They all swim within their orbits."

While the sun and its phenomenal radiance are sufficient to denote Allāh's great power, the orbit and motion of the sun are separate signs altogether. Allāh has created it so perfectly that it cannot shift an inch from its designated orbit in space. Similar are the phases of the moon, Allāh says, "We have stipulated phases for the moon until it returns like a branch of an old date palm."

The shining and the fading of the moon takes place with great precision and at the beginning and end of each lunar month it appears withered like a dry branch of a date palm. Emphasising the clockwork precision of the sun and moon, Allāh says, "It is not possible for the sun to catch the moon, nor is it possible for the night to precede the day." This means that the day cannot erase the night until the night ends, and vice-versa. Neither the day, nor the night can work in opposition to Allāh's system. Allāh has prescribed certain periods when the night and day vary, neither has the ability to contravene.

In verse 30, Allāh makes it crystal clear that He is the Truth, and that which they invoke besides Him is falsehood. Allāh shows His Signs to mankind so that they may know from them that He is

the Truth. He truly is the exalted and is truly divine, and all that besides Him is falsehood. He has no need of anything else, but everything else is dependent upon Him, because everything in the heavens and on earth is created by Him and is enslaved by Him. None of them could move even an atom's weight except with His permission.

In Sūrah Al-Fussilat, Allāh ﷻ says, "We will show them Our Signs in the universe and in their own-selves, until it becomes manifest to them that this (Holy Qur'ān) is the truth. Is it not sufficient in regards to your Lord that He is a Witness over all things." (41:53)

Allāh ﷻ concludes the verse by reiterating His Mighty Power that He is the Most High, the Most Great, meaning He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

Signs of Allāh ﷻ

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُم مِّنْ آيَاتِهِ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

(31) Do you not see that the ship travels on the sea by Allāh's grace so that He may show you some of His signs. In this are definite signs for every extremely patient and grateful person.

وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

(32) When a wave covers them like a canopy, they supplicate to Allāh, having sincere belief in Him. When He rescues them to land, then a few of them tread the moderate path. It is only every extremely treacherous and grossly ungrateful person who rejects Our verses.

Just marvel at the signs of Allāh ﷻ, while a small piece of iron will not float on the sea, Allāh ﷻ makes iron ships weighing thousands of tons float and travel comfortably on the sea. The ships transport goods from continent to continent, some of them being propelled by the winds, which will not blow without Allāh's ﷻ command. Allāh ﷻ says about these phenomena, "In this are definite signs for every extremely patient and grateful person."

It often occurs that water becomes turbulent at sea, with waves pounding ships like pieces of cork. Man is then overcome with fear and turns to Allāh ﷻ for assistance. Describing the signs, Allāh ﷻ says, "When a wave covers them like a canopy, they (even the polytheists) supplicate to Allāh, having sincere belief in Him. When He rescues them to land, then a few of them tread the moderate path." These few are the believers who continue to tread the path of oneness of Allāh ﷻ after being rescued, however, the disbelievers resort to their previous ways, as Allāh ﷻ mentions in Sūrah Al-Ankabūt, "But when He rescues them to land, they again begin

to ascribe partners to Him."

Allāh ﷻ beautifully highlights the nature of man in the following verses of Sūrah Al-Ma'ārij, "Verily man has been created anxious. When difficulty afflicts him, he panics and when he experiences good fortune, he becomes miserly."

In another verse Allāh ﷻ says, "When We favour man (with blessings), he withdraws and turns away (from worshipping Us, whereas he ought to be thanking Us for what We have granted him). However, when hardship afflicts him, he (then turns to Us and) offers lengthy prayers so that We may remove his hardship."

Allāh ﷻ concludes verse 32 by proclaiming that, "It is only every extremely treacherous and grossly ungrateful person who rejects Our verses."

Preparation for Judgement Day

يَاأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ
وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا
وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ﴿٣٢﴾

(33) O' people! Fear Allāh and beware of the Day when a father will be of no avail to his son, nor will a child be of any avail to

his father, verily Allāh's promise is true so let not the life of this world beguile you, and do not allow the great deceiver to beguile you regarding Allāh.

Only those whom Allāh ﷻ permits will be able to intercede on the Day of Judgement. No intercession will be permitted on behalf of the disbelievers.

Allāh ﷻ says in Sūrah Al-Muddatthir, "The intercession of an intercessor will not profit them (the disbelievers)." Allāh ﷻ says in verse 109 of Sūrah Tāhā, "On the Day, intercession will only benefit those whom The Merciful (Ar-Rahmān) permits and whose speech He is pleased with."

In Āyatul-Kursi, Allāh ﷻ says, "Who is there that can intercede with Him save with His permission?"

None will be able to save another from Allāh's ﷻ punishment on the Day of Judgement even if they possess all the material wealth of the universe.

Allāh ﷻ says in verse 91 of Sūrah Al-Imrān, "Verily those who disbelieve and die as disbelievers, the earth full of gold shall never be accepted from any of them if they ever wish to offer it as ransom. Theirs shall be a painful chastisement and they shall have no helpers."

Allāh ﷻ says in Sūrah Al-Mā'idah verse 36, "Indeed those who disbelieve, if they possessed all within the earth and the like thereof in addition, to ransom themselves from the punishment of the Day of Judgement, it will not be accepted from them. For them shall be a painful punishment."

Allāh ﷻ urges people to prepare for the Day of Judgement by accepting belief (Imān) and performing good deeds. Only this will be of any assistance on the dreadful Day of Judgement, when a father will be of no avail to his son, nor will a child be of any avail to his father. On the Day of Judgement every person will be so worried about his own plight that he will not be bothered about the next person even though the person may be as close as his father or his son. None will be prepared to suffer on behalf of another.

The facts mentioned about the Day of Judgement should not be taken lightly because verily Allāh's ﷻ promise is true, therefore, every person should treat the matter seriously and act accordingly.

In Sūrah Al-Infitār, Allāh ﷻ says addressing man in a very kind and affectionate way, "O' man, what has cast you into deception concerning your most generous Lord, Who has created you, perfected you, gave you due proportion and made you in the fashion He desired."

Allāh ﷻ concludes the verse by reminding us about our open enemy, the Shaytān, "And do not allow the great deceiver to beguile you regarding Allāh."

Shaytān, in conjunction with man's carnal desires, instigates him to sin and deceives him by telling him that he can miss Salāh, fasting and Zakāt, because he can always carry these out another time. He also entices him to sin with the hope that Allāh ﷻ will forgive him. Allāh ﷻ cautions men not to be deceived in this manner, but to be careful not to destroy his life of the Hereafter by falling for the deception.

Knowledge of the Unseen

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا

تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٢﴾

(34) Verily the knowledge of Judgement Day is only with Allāh. He sends the rains and knows what is in the womb. A soul does not know what it will earn tomorrow and does not know which land it will die in. Undoubtedly Allāh is All-Knowing Informed.

The knower of the unseen is Allāh ﷻ. These are the keys of the unseen, whose knowledge Allāh ﷻ alone has kept for Himself, and no one else knows unless Allāh ﷻ tells him. The knowledge of when the hour will occur is not known to any prophet who was sent or any angel who is close to Allāh ﷻ.

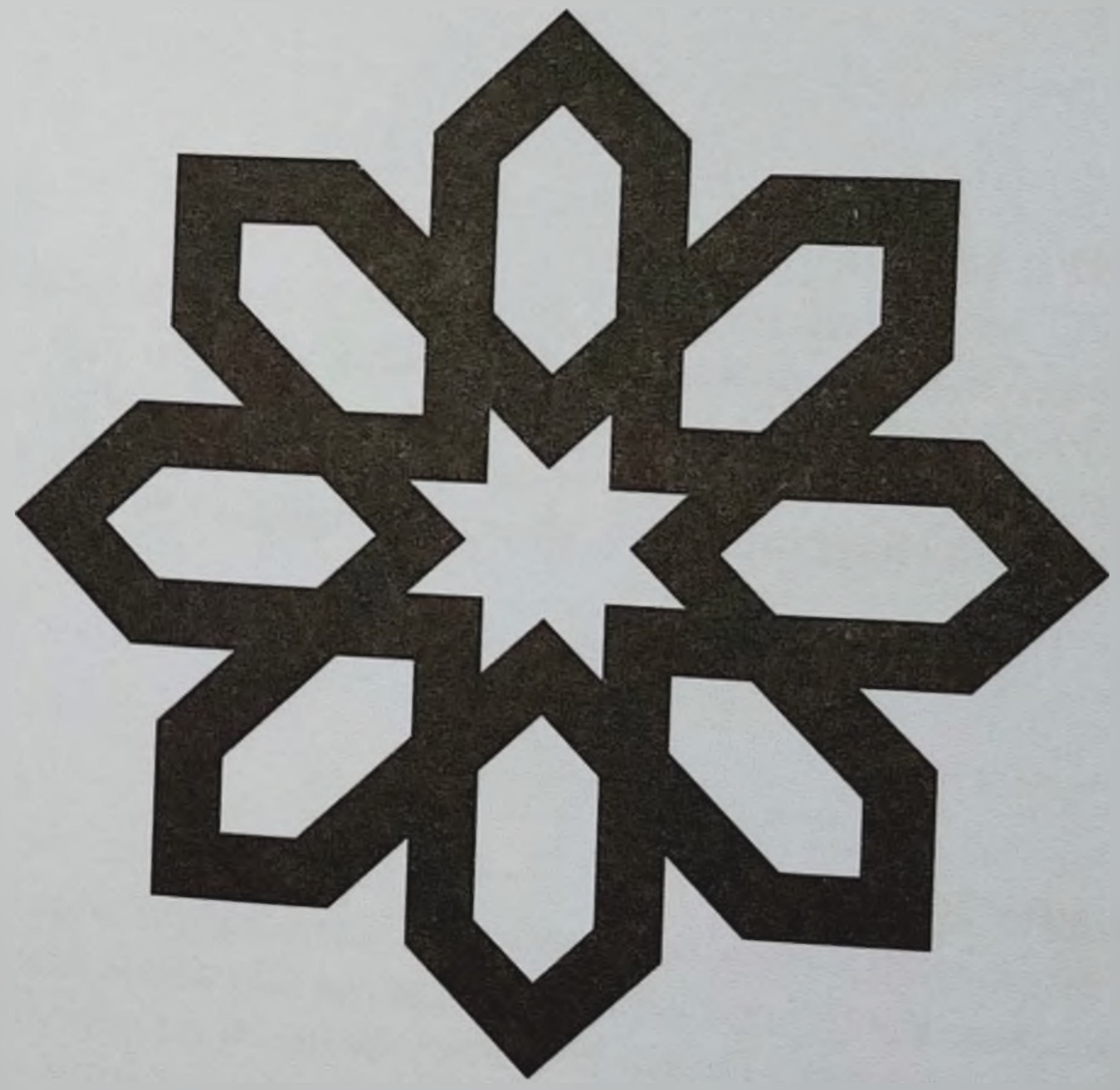
Similarly, no one but Allāh ﷻ knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know. No one but He knows what is in the womb or what He wants to create, but when He decrees whether it is to be male or female, or whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know. No one knows what he will earn tomorrow with regard to this world or the Hereafter and no person knows in what land he will die, in his own land or elsewhere in some other land.

It is mentioned in a Hadeeth, "If Allāh ﷻ wants to take a person's soul in a particular land, He will give him a reason to go there."
(Hākim)

In a narration of Tabarāni, the Holy Prophet ﷺ says, "Allāh ﷻ does not will that a person should die in a certain land but He gives him a reason to go there."

Nowadays people claim that by using scientific instruments, they are also able to tell when rain will fall and what child is in the womb. They also fool themselves because their knowledge cannot be compared to Allāh's ﷻ. Allāh ﷻ knew these things before the existence of creation and knows the detailed contents of every womb. While scientific instruments can only tell the gender after a certain period of time (that also subject to error), and need to know factors such as wind direction and moisture content in the air

before predicting rainfall. Allāh ﷻ always knows exactly what type of person is to be born to every mother and exactly when, where and how much rain will fall. Allāh ﷻ knows every minute detail of the child, including its spiritual life and whether the rainfall will be beneficial or detrimental.



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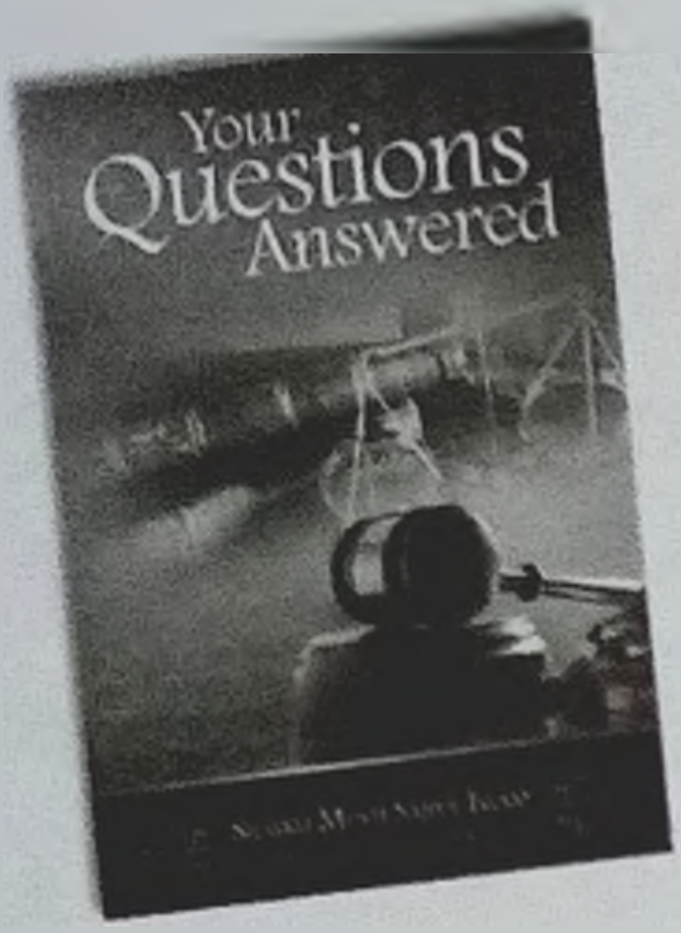

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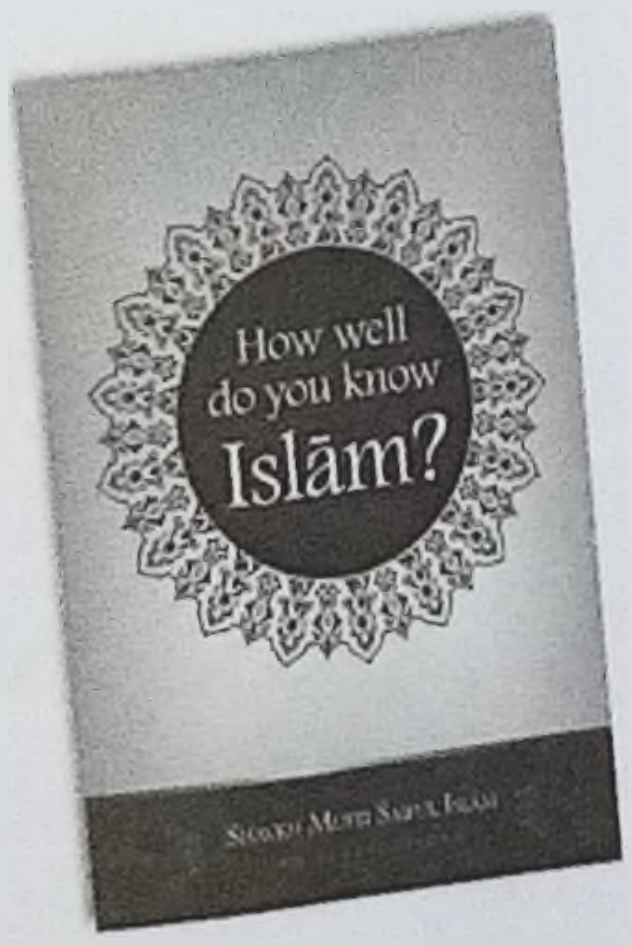

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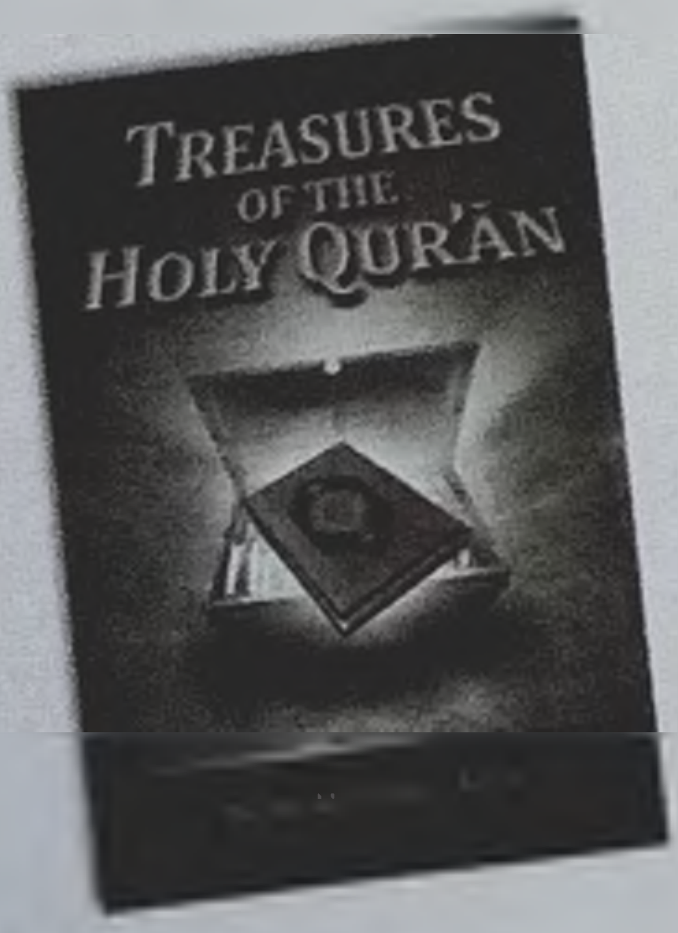

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ABOUT THE AUTHOR

Shaykh Mufti Saiful Islām born in 1974 is a traditionally trained scholar. He memorised the Holy Qur'ān at the age of 13. He studied the Arabic language and various other traditional Islamic sciences at Dārul Uloom, Bury, UK, under many auspicious scholars notably, Shaykh Muhammad Yūsuf Motala. There he received authorisations in various books including the six major books of Ahādeeth. He studied Iftā under one of the senior Muftis in the UK, Shaykh Mufti Shabbir Ahmad.

In 1996 Shaykh Mufti Saiful Islām established Jāmiah Khātamun Nabiyeen (JKN). Today, JKN has accelerated to become recognised worldwide as an institute of learning. As well as the Founder, Principal and Director of JKN, Shaykh Mufti Saiful Islām took up responsibilities in many other departments locally, nationally and internationally.

He is the Editor of the famous family magazine Al-Mu'min. He currently holds the posts as the President of Tawak'kulia Jāmi Masjid in Bradford and Chairperson of Al-Kawthar Welfare Foundation. He is also the Patron of Al-Mu'min Primary School and Olive Secondary Schools in Bradford.

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